non-Jewish urban populations, even though these lived in more favourable circumstances than the Jews. As late as the eighteenth century the general death-rate in London, Paris, and Berlin still amounted to 40 per thousand, and was at the best equalled by the birth-rate; an increase in the town population could only be attained through an influx from the villages, where mortality was not quite as high as in the towns, which at that time were rightly looked upon as graveyards of the population. But in Western and Central Europe the Jews were confined to towns, and had no human reserves in the villages, which explains why for centuries their numbers hardly increased in the German ghettos; and this is still the case in the Jewish quarters in Morocco, Syria, and Mesopotamia, where medieval conditions con-tinue. The position of the Jews was more favourable in Poland, where most of them inhabited villages and small towns.

While unable to cope with the high death-rate, the Jews continued to value large families. G-rotjahn emphasizes that, in contrast to other nations of the ancient world, which practised infanticide or abortion on a large scale, the Jews abhorred such practices and viewed large families as a blessing.[1] It was by following the Jews that the Christian Churches and European nations came to value large

families. This enabled the European States to preserve their numbers during the Middle Ages, and subsequently to colonize newly discovered continents[5] while increasing their own population.

When, in the nineteenth century, hygienic conditions improved in the towns, and the Jews were freed from the economic and legal restrictions of the Middle Ages, their death-rate, especially their infantile death-rate[3] declined, and their numbers increased rapidly, rising from about 2J millions in 1800 to 10^ millions in 1900. The rate of increase became even greater in the twentieth century, the

[1] *Die Hygiene der menscMichen Fortpflanzung* (Berlin, 1926), p. 42.